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THE CHURCH SCHOOL TEACHER

VOLUME XVI No. 5

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CONTENTS

ARTICLES PAGE

"HOLD HIGH THE TORCH!" 1
Birdine Peterson

CONSERVING THE GAINS OF VACATION CHURCH SCHOOLS 5
Clara Kemler

A HOUSE MAY BECOME A CHRISTIAN HOME 7
Roy R. Burkhart

MAY 12
Hortense Hage Storvick

WEAVING TAPESTRIES OF CONTENTMENT 15
M. Louise C. Hastings

THINK—BEFORE YOU INTERRUPT..... 19
Theodora Brownfield

TRUTH IS A CHILD'S SECURITY..... 20
Phyllis Jacoby Calkins

TEACHING OR REACHING? 23
W. G. Montgomery

ACTIVITIES IN THE FIELD OF CHRISTIAN EDUCATION 25
I. O. Nothstein

INTO THE WASTE BASKET?..... 31
Rubye Patton Nordgren

EDITORIAL

CHRISTIAN FAMILY WEEK..... 3

A REGRETTABLE PRACTICE 4

DES MOINES CONVENTION..... 4

COURSES, NEW AND OLD..... 4

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The Church School Teacher

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"Hold High the Torch!"

By BIRDINE PETERSON

'Hold high the torch!
You did not light its glow—
'Twas given you by other hands, you know.
'Tis yours to keep it burning bright,
Yours to pass on to others who need light."

"HOLD high the torch!"—a sacred task for every church school teacher. But to whom can we turn for help and guidance? There is only one to whom we can go, for He alone gives light and life; He alone is the "incomparable leader and infallible guide"; He alone is the Supreme Educator: Jesus Christ, Himself.

The credentials of Jesus should be a guide for every Christian teacher. First of all was *His passionate love for His pupils.* He did not approach His students as a theologian; He did not appear before them as a pedagogue: He came to them as their friend. He did not treat the twelve merely as a group of students or followers; He counted each a personal friend. He did not think of the multitudes only as astounding audiences; He considered the worth of each human soul.

Moreover, Jesus respected personality. He looked upon people "not as mere pawns but as potential princes." He made personal contact and conversation. Ofttimes, Jesus taught the multitudes, but more often He sought out a single student to sit at His feet. Ofttimes He drew the disciples aside that they might learn of Him, but frequently as they were together He directed His attention and remarks to one of the twelve.

Though He was no respecter of persons, Jesus was aware of individual differences. He taught according to His pupil's understanding. He appealed to Nicodemus' intellect. He satisfied Zacchæus' need for love and recognition. He was sympathetic and understanding with John the Baptist, who had doubts and misgivings. He

met each person on his own level of spiritual experience and then led him to a higher level.

His passionate love for His pupils! How often He manifested this in a simple but meaningful way. He took time to bless the little children. He honored the despised Zacchæus by having dinner with him. He stooped to wash the feet of His disciple-pupils and on that same occasion He said, "I have called you friends"—"Even as my Father loveth me, I also have loved you."

In His love for His pupils, Jesus longed to help them. He wanted to bring about in each of His pupils the "abundant life." He strove to make Christlike men. He educated for a divine fellowship with the Triune God.

How much do I love my pupils? A *compassionate* love will compel me not only to teach a formal lesson to a class, but to share experiences as well. That love will constrain me to be not only their teacher, but their friend and confidant.

His second credential: *He knew His faith!* Even as a lad He remarked, "Wist ye not that I must be about my Father's business?" To His disciples He said, "All things that I have heard of my Father I have made known unto you."

Jesus lived in divine fellowship with His father. He spoke not of Himself but of His Father Who was in Him. He spent much time alone with God and made diligent use of His Word. He had complete confidence in God's love and care and was in absolute obedience to God's will.

When anyone came to Jesus with doubts and questions, He always gave him words of eternal life and joy and peace. When He taught in the synagogue, the people remarked, "Never man so spake." When His accusers mocked and tried Him, His quiet but confident answer made them confess that they could find no fault in Him. He implanted divine principles!

He knew His faith and He knew the truth! This credential was apparent to His pupils. That distinguished ruler of the Jews who came to Him by night told Him that "no one could do these things that Thou doest except God be with Him." His disciples said, "To whom shall we turn? Thou alone hast the words of eternal life." The multitudes "beheld His glory, full of grace and truth."

Turn to page 28

Christian Family Week

IT DOES NOT take extraordinary intelligence to see that anything that degrades or belittles the home is a blow at the heart of the gospel, and not all the arguments of atheists so threaten Christian faith and life as do the evils that menace the family.

The first full week in May is being observed more and more widely in our country as National Family Week. In the church we like to speak of it as Christian Family Week, with its climax on Mother's Day as the Festival of the Christian Home.

There are good reasons why this week ought to be widely observed. The first is that the Word of God lays heavy responsibilities upon the home, responsibilities that are in danger of being neglected or minimized unless they are high-lighted from time to time. Christian Family Week is a good time for us all to be reminded of them.

A second reason for having Christian Family Week is that the church can not survive and flourish unless the growing generation is being nurtured in Christian homes. Children need the atmosphere of a godly home to develop good ways of thinking and living, including a lasting interest in the church.

Christian Family Week is also needed for the good of our nation. God-fearing men and women have made this nation great. Most of our best leaders grew up in homes where religion had a favored place. America can never afford to let family religion crumble. Least of all can it do it in these days of postwar hate, intolerance, and indifference to basic human values. Nothing in the American heritage is more valuable than the home that is dedicated to God.

The theme for the 1947 observance is significant: "Christian Living Begins at Home." In other words, the purpose of the observance is missed if the churches just put on a program about the Christian home and then say, "Now that's done." The purpose of the week is to help establish ideas, interests, and practices that will carry through all of life. These include the family altar and the plain and homely virtues of God-fearing living on the part of each member of the family. They also include neighborliness, community-mindedness, and world-concern. They even include laughter, fun, good meals and the many other things that go to make one's home a real heart-place.

A Regrettable Practice

WE REFER to the custom that some churches follow in closing their Sunday schools for the summer months.

There are only fifty-two Sundays in a year. Three or four are likely to be used for special purposes, such as promotion of classes, rehearsal for Christmas, etc. That leaves about forty-eight for regular work. If the school is closed for the summer, it means cutting away about twelve Sundays, or one-fourth of the year. This practice robs the child of instruction that he surely needs and it weakens the church of tomorrow. It also tends to break down the morale of an institution that needs encouragement.

Des Moines Convention

IN our last issue Dircetor Vogeley of the American Lutheran Church gave us a good outline of the program of the great postwar Sunday School Convention that is to be held at Des Moines July 23 to 27. Reports indicate that the program will be of high order and the attendance will probably reach 10,000.

Who should attend? Teachers especially; but pastors, deacons, parents, prospective teachers—anybody who is interested in Christian education is also included. We wish that every congregation would send at least two or three of its workers. Surely those within a radius of 200 miles should give the idea earnest consideration.

Registration and reservation of rooms should be attended to as soon as possible. Room reservations will be assigned only to persons registering for the convention and paying the registration fee.

For registration blanks and further information write to your Board of Parish Education or to the International Council of Religious Education, 203 North Wabash Avenue, Chicago 1, Illinois. In registering be sure to indicate to which branch of the Lutheran Church you belong.

Courses, New and Old

TWO new courses in the Christian Growth Series will appear in time for use next October, one for Beginners and one for Seniors. The first quarter of the Beginners' course has been prepared by Mrs. J. V. Nordgren. The first quarter for Seniors has been planned and written by Pastor Harold T. Ras-

mussen. Both these courses will meet a long-felt need.

Most schools using the Christian Growth Series will go back to Course I in the Primary, Junior, and Intermediate departments this coming fall. The September and October issues of THE CHURCH SCHOOL TEACHER will carry considerable supplementary material to give guidance and enrichment to the teaching of these courses.

Conserving the Gains of Vacation Church Schools

By CLARA KEMLER

SUMMER is just around the corner. Vacation days will soon be with us. What are the children of your parish doing this summer? What is your church doing for its children? Are the long days of leisure going to be spent only in playing in the streets or about the farm? Are we depending entirely upon the recreation program provided by the city or the community? Are we satisfied to think this is purely the problem of the home, and do nothing about it? Boys and girls with unplanned hours, looking for fun and fellowship are apt to get into trouble sooner or later.

Should not the church be the agency that could best turn these leisure hours of the summer vacation into channels of wholesome experiences for children? These leisure hours of summer are golden opportunities for the church to take care not only of the children of the immediate parish, but the children of the community as well. To bring together a group of churched and unchurched children to share in Christian experiences of work, worship, study, construction activities, and play is a project worthy of the church's best efforts.

The daily vacation church school offers the average congregation a great opportunity in Christian education. Such a school could well provide as much or more time for religious instruction than is provided by the one hour on Sunday mornings throughout a whole year. By its very nature, with the continuity of consecutive lessons, and an integrated program of Bible

story, worship, memory work, service, hymns, and handwork, a knowledge of the Bible can be gained which far excels that which is gained in the short, once-a-week lessons. Because there is more time, and usually more space than in the Sunday school procedures can be more informal and more closely related to life. The association with boys and girls in the church school, and the fellowship and example of Christian teachers are so worth while. Such a school offers great opportunity for training in Christian living. One could name many other positive constructive advantages to be gained through a well-planned, well-conducted vacation church school; by no means the least of these advantages is the possibility it affords the church to reach the unchurched boys and girls in the community. Such a school should be looked upon as an opportunity to be a real missionary agency of the church. An effective vacation school program tries to reach as many children as it can.

Through an interesting vital summer program "outside" children can become so interested that they want to continue to come on Sundays too. Let us not wait until Rally Day to invite these children, but make them feel welcome and "at-home" in our Sunday school and in our church. Where pastors and church workers are alive to their opportunities, these boys and girls are brought into church and Sunday school affiliation at the time the school is in progress.

If the daily vacation church school is to be successful, an adequate staff of competent teachers, suitable equipment, and teaching materials will be needed. All of these cost money. Can the church afford such an expenditure of money? In view of Christ's command, and the heavenly Father's wish that not one of these little ones should perish, can the church afford *not* to offer such an opportunity to its own and other children of the community?

Summer is soon here. Vacation days are just around the corner. If you have not planned to conduct such a school in your church, there is still time. Some churches have conducted such schools in late July or in August with satisfactory results. If your schedule does not permit such a venture this summer, why not start planning at once for the summer of 1948?

Above all, follow through by keeping contact with every unchurched child reached in vacation schools. And do it right away.

A House May Become a Christian Home

By ROY K. BURKHART

THE CHURCH fails in the most important place in its ministry if its families fail to find the way and the truth by which the life of Christ is known and lived. The Church must become the Church in the family seven days a week, for unless it does, the home is little more than a house, the hearth never becomes an altar, and the family fails to become a unit of God's kingdom. If families are Christian in the fullest sense, the Church is alive and powerful in its corporate life and in the living of its members.

I

The Church faces the challenge of bringing its ministry to the needs of each of its families. The homes in which Gene, George, Sam, Bill and Carl have grown up are typical of the situations which exist in any parish.

Gene's parents have always loved the Church in its visible unit that centers in a building along a street; they are the church in their living, individually and in their family relationship. Loving the sanctuary in the church building, they have created a sanctuary in their home. They love each other with the love of God, and they have loved Gene so that he has grown above the cradle stage of self-love to the place where a robust love flows through him out to others. He has such a sense of belonging that he is wholesomely independent. Because his parents have sought and loved and lived by the will of God! Gene, with his brothers and sisters, has gradually come to love God and seek to live by His will, and to identify certain behavior as the God-way. His body has been well cared for, but his spiritual growth has been given equal or greater thought. As gradually as the sun comes up, he has grown in the life of the spirit—to love beauty; to share in the work of the family; to pray, not only for himself but for others and to seek ways of helping God answer those prayers; to love the Church and enjoy fellowship with others in the Church's life; and to live in

the sense of God's presence and guidance. He has sought God's will in the important decisions of his life—in the choice of a life mate and of the work he is to do. He is giving himself to Christ, to the Church, and to human service.

George's parents, too, have loved the Church. They have tried to live its teachings. But in the guiding of their son they have not heeded Jesus' instruction that one must also love himself: "Love thy neighbor as thyself." George has become the victim of self-hate. He has been possessively loved by his mother so that he has not learned to love. He has never been able to measure up to the high adult standard which his father has imposed upon him. He has been condemned and criticized. How can he love others when he hates himself? How can he feel close to God when he feels that he has only a feeling of failure and rejection? George lives what would rightly be regarded as a clean life, but he is in a shell, he shies away from the church life, he feels that he is no good. His church faces the challenge of freeing him from the block that prevents his growth and of giving him confidence in himself as a child of God with the spirit of the Divine in him. And it must guide his parents to an intelligent expression of their love.

Sam's parents contribute to the Church and attend now and then when it is convenient. But Sam has learned that money and clothes and cars and popularity and "the right people" are more important to them. Sam responds to the youth program and at times he would like to seek first the kingdom of God, but the influence of his home dominates his living. His family is earthbound and he is fast being anchored with them. Unless the Church can mean something more vital to that family, the divine spark in him may simmer and go out, never having been fanned to a flame.

Bill's parents have never felt that they needed the Church. While in person-to-person relations they express Christian attitudes more fundamentally than many families in the church, they do not believe that there is a God and they do not worship Him. While they are committed to brotherhood, to justice, and a service of the well-being of all men—the Negro, the worker, the Jew—have no greater friend than Bill's family—they have generally followed the Golden Rule not because it is the will of God but

ecause it is the wisest policy. Bill hares with enthusiasm in the so- ial life of the Church, in its serv- ce projects, but he avoids the wor- hip services and has not as yet ielded to Christ and chosen His vay. The Church must help that amily realize that they are living n a spiritual checking account reated by Bill's grandparents who vere devoted Christians and from vhose living ethical value has ome.

Carl belongs to a family that as no interest in the church nor n any of its ethics. They are com- oletely secular — money, clothes, riends, wild parties, moving in he right crowds are their supreme nterests. Carl comes to his college roup occasionally but only to be vith friends. He has no higher evotion than his parents. The hurch has tried to win him but o far has failed.

II

To help its families, starting here they are and guiding them o where they become more and nore like Gene's home, is the task f the church. There are some rinciples that must undergird the ninistry of the church.

It is the church's responsibility o see that each child is conceived nd born in a love that is of God; so cared for that he develops a loving attitude toward life; so loved that he learns to love; so guided that he learns the values of earned recognition; so a part of the unit of God's kingdom that is the home that he grows to know, to love, and to live by the will of God for the good of all men. Each child needs to be so cared for and so guided that he becomes healthy in body, and also becomes a living soul. Each child has a right to such love and guidance that he will grow naturally in the way and truth that will bring him the fullness of life that can only come through the grace of God. Each child has a right to live in a home relationship, and share with others in the larger family of God through the Church, so that he comes to love God with all his heart, mind and soul, and his neighbor as himself.

Each child has a right to be so guided that he seeks ever to be more responsive to God in his soul; to be a Christian in all his friendships; to serve God through his work; to build, with one he loves, a home that shall be a unit of God's kingdom; to take the path constantly to the secret spring in corporate and personal worship; to share and add to the great com-

monwealth; to give his best by voice, vote and leadership to the beloved community; and through it all, to fulfill the purpose of his creation.

This purpose is made plain in the Scriptures. The Christian concept is that each person has been called to a spiritual life and that there is no greater purpose than to develop that spiritual life. Unless the church can make clear these spiritual goals, all other knowledge has no meaning.

III

Spiritual goals can be achieved only if the home is central in the ministry of the Church. Let us put it in concrete steps:

(1) The Church should dedicate all its resources to each young couple who come to be united in marriage. They need to see that it is important for them to seek first the kingdom of God. They must be alive with God in them, for only as they have union with God in themselves and in each other can they grow to that high level where they find major satisfaction from giving joy and fulfillment and meaning to each other. They need to see that their marriage is spiritual and that its major purpose is to become the unit into which children may be born and grow up as sons and daughters of God.

Each young couple who comes to the high point of joining together with Christ in fashioning a unit of His kingdom has a right to all of the insights of religion, psychology, psychiatry, medicine and sociology which reveal to them the way and the truth by which their house may become a home. There are many resources available for the church's use. First of all, there is the Bible. And there are other books like "Marriage for Moderns" by Bowman, "Harmony in Marriage" by Wood, and "A Guide for a Man and Woman Looking Toward Marriage" by the writer.

The wedding ceremony should be a rich experience of worship. If those marrying have not accepted Christ, they should be led to accept Him before they seek to become one through Him in marriage. The church should guide them in a dedication of their home and in laying its spiritual foundation.

(2) The church should have a definite program of parent guidance. There should be a fellowship of learning for expectant parents, stimulating their spiritual growth, their preparation for par

enthood, promoting their fullest sharing in the interests of the kingdom. Great benefit can result from a reciprocal ministry in which successful parents may counsel those looking forward to parenthood. One church has a day nursery and a kindergarten led by trained leaders who guide the Sunday program also, and meet with the parents of these children.

It is the church's job to help parents grow spiritually. This is primary. Their living and the objects of their devotion are the most influential teachings. If they seek first the kingdom, it is likely that in time their children will, too. Their appreciations tend to become those of their children.

(3) The church in its local expression will plan a vital fellowship for children and youth. In this fellowship it will seek to help the individual find quality experiences that he will cherish all his life. It will aim to help him find a larger fellowship that will confirm the teachings of his home and sustain him in seeking, day by day, the will of God.

Specifically, in the field of marriage, it will seek to help him come to a wholesome thought of himself and an understanding of the drives of his life. It will seek to help him to be Christlike in all the methods he employs. One church includes in its program these special emphases: In the Eighth Grade, segregated sessions of boys and girls, under competent leadership, give them an understanding of the self and the miracle and wonder of the body; in the Ninth Grade, the emphasis is on Christian friendship; in the Tenth Grade, Christian dating and the lives of those who have found a great love are discussed; in the Eleventh Grade, the home and its place in God's plan is interpreted; in the Twelfth Grade, the basic values involved in the choice of a life work and a life mate are considered; and in the college and graduate groups, a thorough course in marriage and parenthood is provided.

The house can only become a home, and the family a unit of God's kingdom, through the Church of the Living Christ. The church can only become the church if the home seeks first the kingdom of God.

May

By HORTENSE HAGE STORVICK

TOO OFTEN Confirmation Day is almost ignored by the Sunday school teachers who are not immediately concerned with the confirmation classes. In fact, some teachers skip worship service that Sunday or attend another church because "Confirmation always lasts so long—"

Strange fact! The confirming of their faith by the young souls who have been in our classes is the culmination of our instruction, our prayers, our efforts—and we are not very interested, if at all!

For All of Us Teachers

Every teacher ought to be deeply, vitally concerned.

What can we do?

—Recall our own Confirmation Day. Relive it.

—Put ourselves in the place of the 1947 confirmands, so many from careless, unchurched homes.

—Speak cordially to as many of them as we can.

—Pray earnestly for them.

—Congratulate their parents in such a way as to remind them that confirmation is much more than a big dinner party for all the relatives.

—Speak about confirmation in class discussion: helping the younger pupils to begin to understand and to anticipate, the older ones to recall their confirmation and reaffirm it in their hearts.

—Give a Bible bookmark or small motto as a remembrance from one who "used to be my teacher."

—Be "live cell" participants in the Confirmation Day service, really praying. Seek an opportunity to make at least one unchurched parent feel that he is wanted in Christ's Church.

—Do all we can to link the confirmands up with the youth activities of our congregation.

Mother's Day

"In arranging for a reserved table at our Mother-Daughter Banquet for my Sunday school girls and their mothers," said an alert young teacher, "it seems to me to be a good opportunity to get better acquainted as well as to enjoy the social event. My girls liked the idea right off, and they are earn-

ing the money to take their mothers to the banquet." (Teachers of boys' classes might give this idea a try at the Father-and-Son Banquet.)

* * *

Another alert teacher skillfully drew from her class of boys and girls *their* thoughts on the best way really to honor their mothers. Included in the reactions were:

"Be the kind of fellow she wants me to be."

"Keep my room the way she has tried to teach me to."

"Do the dishes cheerfully."

"Buy her a gift for herself with money I have saved with some personal effort."

"Be a real Christian."

"While May Bedecks the Naked Trees—"

it is pleasant to stroll.

A stroll means time to think, to pray, to resolve to be alone every day with God. We teachers need many such strolls.

Or if we don't stroll, time alone in our room to read His Word. Mornings get light earlier and bedrooms are warmer, so there is no physical excuse for missing the Upward Look which brings victory and strength—and new insights into our God-given task of teaching!

May Day Calls

Truant officers, have, in times past, cast a "problem" atmosphere on home calls by teachers in public schools, and that has carried over to Sunday school calling, unfortunately.

May Day calls by us teachers from God's church will help dispel the truant officer idea. Thanking parents for interested co-operation will count toward welding them into the church family.

In the Spring Our Pupils' Fancy Lightly Turns to Thoughts of—What?

Familiar are the ballad's words, "In the spring a young man's fancy lightly turns to thoughts of love." That *is* where the fancy of many an adolescent Sunday school pupil is, too! Are we teachers of junior and senior high school age classes just frowning at the fact of crushes and day dreams, or trying to ignore it, or impatiently resenting the intrusion of a 1947 wink-smile-giggle into our 30 A.D. lecture on Jerusalem?

Or are we wisely counteracting spring distractions of *every* kind by:

—*letting our pupils do as much of the class 'talking" as possible?* —hunting for materials, giving reports,, *doing* the work?

—*encouraging them in the production of a good play* which will teach them more about Jerusalem than will any "lecture" we can give?

—*entering into their present interests?*

If Babe Ruth is still among the living when this is printed, some boy whose major interest is baseball will look at teacher with surprise and brightened interest if, in a casual pre-session or post-session conversation, she mentions the great baseball player's serious illness. His face will say what his mouth doesn't dare say, "Do *you* look at the sport page?!" And his participation in the class session will be more alert.

Playing marbles, roller skating, driving Dad's new car, developing snapshots — *whatever* our pupils' fancies turn to, we must have a healthy interest in and sufficient knowledge of to draw on for lesson application and illustration—plus that invaluable sense of comraderie which exists among people of mutual interests.

BEST CURE FOR SPRING FEVER IS ACTION.

Dissatisfaction with one's routine environment, a yearning for something new and different, are symptoms of spring fever, and who escapes them? But our pupils' spring restlessness is more intense than ours, let us not forget as we plan class sessions.

Doing something is the quickest cure. And *doing something for someone else* is the very quickest.

* * *

Invalid Grandma Bjornstad's pale face lighted with joy as she showed Pastor J— the scrapbook in her lap. "Miss Christensen's Sunday school class made this for me and brought it to me on Valentine Day. How I appreciate it!" And she held up a neatly assembled scrapbook of poetry and prose clipped from church bulletins and Sunday school papers. Gaily and fitly illustrating each page were colored cut-outs from Christmas cards, birthday cards, and magazines. "If they had brought me a five-dollar Valentine, I wouldn't have been half so pleased!' said Grandma B. "And I'm sure they must have had a good time doing it."

* * *

"I've never been to the big library downtown," said Martha shamefacedly when Miss K—— asked her if she would like to go down to look up materials for the class. Instead of a surprised "Oh!" Miss K—— asked, "Are there

others who have not yet enjoyed our fine library downtown?" Up went several hands. The next Saturday afternoon found a happy group enroute to "do" the city library.

* * *

"Could we each bring a dime and get Mr. E's new baby a little teddy bear?" asked Anna before class. Mr. E. is the hero of Central Sunday School, and its superintendent. Anna's teacher knew that teddy bears, even little ones, cost more than a dime apiece would cover, but she had wanted to bring the E-baby something herself. So, on a May Saturday afternoon Teddy was selected by eager pupils, and on a May Sunday afternoon proudly brought to the E— home.

Weaving Tapestries of Contentment

By M. LOUISE C. HASTINGS

ONE of the most beautiful tapestries to weave in the home is that of contentment. A minister I knew once said, "Not to hanker after things that were beyond reach, but to accept and thoroughly enjoy what we have—that is the way to make life happy." He did not mean that we should never strive for greater things in the life of the spirit, but that we should be contented with the small things that life gives us.

"Keeping up with the Joneses" has no place in this special type of tapestry. Wishing to have things just because somebody else has them is a source of unrest and jealousy. Contentment excludes jealousy and it also excludes imaginary hurts. Have any of you read the life of Alice Freeman Palmer? Then you will remember that she never allowed any person, or any thing, to hurt her. She rose above such unpleasantness. She must have known the meaning of contentment. It is a good quality to cultivate—not to allow anything to hurt us—and it is good to pass along this idea to our children.

A family that I know had a very difficult time financially in their early married life. But never did I hear the children whine, or tease, or fuss for things they could

not have. They seemed to have those qualities that made for contented lives; they accepted what they had and were glad. They were little, but the power to accept things as they are at the moment, when nothing can be done about it, is worthy at any age.

I heard a woman who had no children ask a mother, "When Julia's father brings her home little gifts (Julia had measles and scarlet fever together at the time), how does her little sister react?" The mother replied, "She does not have to react; her father brings her some little remembrance, too." That was a good solution, in case little sister had shown any signs of discontent. When the home is filled with life's deepest meanings there is a closeness there that freezes out any discontent.

No doubt every reader of this article knows of somebody who is able to weave the tapestry of contentment more easily than others. It depends on training, yes, but it also depends on disposition. In illness some people rebel against keeping quiet, even though they know it is obligatory to do so in order to recuperate. Others accept the enforced leisure happily and at the same time keep their sense of humor.

The daughter of a dear friend was ill in bed for several months when she was a child. She accepted the inevitable without a word. It provided a background for her whole life. With a rheumatic heart, she has had to work with a real handicap, and now she has had to give up her chosen work. Is she unhappy, discontented, bitter with life? No indeed. She accepts what can not be avoided cheerfully and is now looking for another niche in life, and still be happy and self-supporting. She has woven a very beautiful tapestry of spiritual contentment all across the years.

There are certain types of illnesses that have to be faced for long years. Why make them a means of unhappiness for one's self and everybody else? Take diabetes, for example. If you live, you must follow rules and fashion your life according to doctor's directions, probably taking insulin. There is no point in fighting against it, or being discontented and unhappy. The diabetic's life is built around the situation, and how many exquisite tapestries are woven with it! I know whereof I speak, because I have a daughter who has had it since she was twelve years old. It is a great character-building disease.

Every home has daily problems that upset the serenity. Susy and Beth had difficult in getting to sleep, thus hindering the quiet in the home needed by the two older children for studying home lessons. Mother drove to the country one day and collected fir balsam. She made each child a little pillow to put on her large pillow close to her nose. This was soothing and diverting and the situation was solved.

Going to bed is frequently a strenuous time. One mother I know provided special dolls for the nighttime. They were never played with during the day, so there was incentive toward going to bed contentedly. This was a real help for many years. Too stimulating stories just before bedtime, or too boisterous games, often retard easily dropping off to sleep.

Music is a great agency for relaxing the body and quieting the nerves. It is being used more and more in sickness to bring about a happy contented reaction. Sometimes we need the help of great passages in the Bible to help our weaving, and often we need prayer. Contentment is a way of growth. It is spiritual attainment, is it not?

Sometimes we see parents and children so satisfied with themselves and their condition in life that they "rub us the wrong way" with their actions. That is not the spiritual kind of weaving that makes for fine character, nor does it fit into the Christian way of life. Always we should try to "lift better up to best." And we should not forget to think of others and, when possible, to help them to make of their weaving a thing of beauty.

As we should not be too contented with things as they are and never strive for higher ideals, thus stifling spiritual growth—parents and children alike—we may recognize a value in discontent. Discontent really has an important place in the home, if it is the right kind of discontent. There is the discontent of parents when the children do not measure up in school work, for example. Or when the order in the home discipline seems to be slipping. We need hard situations to combat, daily problems, trouble, in order to emerge from them a little higher on the road to perseverence, courage and spiritual joy.

But a discontent that means being dissatisfied with the way this one and that one treats us, the discontent that keeps the grudges ac-

tive through the years—that kind is worthless. It spoils any pattern that we try to weave, everything gets tangled, and it is not a beautiful thing to look at. How sad the situation where a family is at variance with each other! Does it not show that something is lacking, or has been lacking, in the home environment? If the "togetherness" in the home is strong and meaningful, if it is the keynote of the home life through the years, there should be no grudges.

When our children are young, they watch our patterns. We do our best, with the light that we have, to make beautiful ones for them to follow. But as they grow older and move ahead to greater purposefulness and greater usefulness their patterns change. How wonderful to be able to watch them weave their tapestries of contentment!

"A Little Child Shall Lead Them"

By M. LOUISE C. HASTINGS

Partings
Come and go.
Life is full of mystery
And sadness,
But
There need be no utter loneliness in
the world
While it holds
A little child!

Home Education

Issued by the National Kindergarten Association

Think—Before You Interrupt

By THEODORA BROWNFIELD

"MOTHER, look at that big—"

"Mother's dear boy," was the affectionate interruption, and the mother bent over to kiss the child.

"Yes, but Mother, look at—"

"Kiss me, dear. What do you want Mother to look at?"

"See that great big—"

"Big darling boy!" she murmured.

"But I want you to look at that big truck that—"

"Grandma's looking at you. She wants a hug, I know. Give her a great big one."

"But that big truck, Mother—"

Five times a youngster about four years old, riding on a bus with his mother and grandmother, attempted to talk. Yet every time he started a sentence, he was interrupted by either one or the other. Never once was this child given time to complete a sentence. A few words from his lips, and he was interrupted by a demand for a caress, or given a caress.

True, he was not scolded, corrected in the middle of a sentence, nor interrupted by adult conversation—except as it led to a request for a show of affection, but what adult could stand such treatment for long and still be capable of logical thought or coherent expression of an idea?

Surprisingly, this child did not stammer or repeat his words in confusion. He simply started over and over again, patiently trying to say a few words to express his thought. This particular incident was an extreme example of the habit some parents have of interrupting their children's early attempts to talk. Regardless of the reason for the interruption—whether it is in anticipation of what a child intends to say, to correct him, or to display affection and pride in his accomplishments—it may become the basis for serious difficulties later on.

Most children when traveling by bus, train, or car are enter-

tained by their new and changing surroundings. They learn much from their observations, and the parent who wisely answers the questions they ask increases the value of these observations. If Johnny sees an extra large truck and wants his mother to see it, too, he may follow his remarks with a question, and pause for an answer. It may be a tower truck for repairing power lines, or perhaps a ladder truck going to a fire; or it may be a moving van such as Johnny has never seen before. Whatever it is, his attempts to learn about it by declaration, exclamation, or question, are checked if he never gets an opportunity to voice his own ideas without interruption.

If the mother and grandmother, of whom we first spoke, had realized what they were doing, they no doubt would have resisted the impulse to interrupt with caresses. It is generally by putting oneself in the place of another that the proper light is shed on a problem. If either of these adults were subjected to a kiss or a hug or a fond squeeze or pat on the face each time they attempted to make a remark, they would soon see that the situation needed correcting.

No matter how long drawn-out are Johnny's or Jane's first attempts at expression, the understanding parent will listen through to the end. Of course, if a child prattles constantly, in an attempt to monopolize the conversation or to dominate the situation, that will need different handling. But in his early efforts to express an idea or to ask a question, full opportunity should be given him to complete his train of thoughts.

Truth Is a Child's Security

By
PHYLLIS JACOBY CALKINS

ONE evening Mrs. Parker, an acquaintance living across the street, came in for a little visit.

"Where is Helen?" I asked, knowing that Mr. Parker could not be at home, as he would be working late that night. Helen was their seven-year-old daughter.

"Oh, she is in bed and asleep—at least, I *hope* she is asleep. She made me promise to stay in the house because her father isn't home," said Mrs. Parker. "I can't understand what makes her so afraid lately to stay alone.

"That isn't all that's been troubling me with regard to Helen," her mother continued. "She's been telling me so many untrue stories. She must know she is lying, and so is doing it deliberately. What would you do about it?"

Before I could answer, we heard a frightened cry, "Mother! Mother! Where are you?"

The next moment there was the sound of footsteps on the porch. I opened the door before Helen reached it. She wore only her thin pajamas, and one slipper was soaked from stepping into a puddle.

"Is my mother here?" she asked between sobs, as I led her into the house.

"Helen, what in the world is the matter with you? Why did you come over here?" asked Mrs. Parker crossly.

"Mother, you promised you wouldn't leave! You said you'd stay in the house with me."

Mrs. Parker glanced at me and sand rather guiltily, "Oh, I said that to get you to go to sleep. I knew I wouldn't be away long and that you'd be all right. I didn't suppose you'd wake up."

Helen's sobs subsided, but when her mother tried to put her arm around her the child shrank away and climbed into the corner of a big chair.

"I called you. I woke up and called you, and you weren't there. I heard a noise and I was afraid. And you weren't there. You promised, Mother, and you broke your promise. You told a lie!" she added accusingly.

Helen finally became quiet enough to be wrapped up and taken home, and the next morning Mrs. Parker came over to return the coat that she borrowed.

"I had such a time after we reached home," she said, "getting Helen to sleep. She insisted that I should stay by her bed and hold her hand."

"Margaret, have you found the answer to the question you were considering just before Helen came in last night?" I asked.

She was silent a moment, then said thoughtfully, "Yes, I expect I'm to blame, Phyllis. I'm afraid I haven't been sufficiently careful with regard to keeping many of the promises I've made to Helen. I've often agreed to what she's asked, as I did yesterday, to stop her from teasing or to calm her fears. It never occurred to me that she would notice my failure to keep my word and feel that I had lied to her, but this may be the

reason she has started to tell untruths."

"It would make a difference," I answered. "A child copies his parents, both consciously and unconsciously, and I have always felt that if you make any kind of promise to a child you should keep that promise. It seems to me that the only way to make sure a child will be trustworthy in every way is to convince him that he can trust others. Once you have lost his faith it is generally hard to regain it."

"I think I have discovered that in time," said Mrs. Parker. "I have learned my lesson. I'm going to talk frankly with Helen and let her know that she need never doubt me again. She is mature enough, now that she has had this experience, to appreciate the value of *confidence,* and I think it will be easy for her to understand that it ought to be mutual."

Greater Than Thou

FREDERICK the Great was a scoffer, but his great general, Von Zealand, was a Christian. One day at a gathering, the king was making coarse jokes about Jesus Christ and the whole place was ringing with guffaws.

Von Zealand arose stiffly and said, "Sire, you know I have not feared death. I have fought and won 38 battles for you. I am an old man; I shall soon have to go into the presence of One greater than thou, the mighty God who saved me from my sin, the Lord Jesus Christ whom you are blaspheming against. I salute you, sire, as an old man, who loves his Saviour, on the edge of eternity."

With trembling voice, Frederick replied: "General Von Zealand, I beg your pardon. I beg your pardon!"

The company silently dispersed.—*Sunday.*

Teaching or Reaching?

By W. G. MONTGOMERY

A CHURCH SCHOOL superintendent said to me the other day, "Mr. Blank is a good teacher because he's a good talker; he's never at a loss for something to say."

Now, I know Mr. Blank, and he is a fluent talker. He is also an excellent gentleman, pleasant to meet, and possesses a fine character. For all that I can not agree that Mr. Blank is a good teacher.

Merely talking is not teaching, and even teaching without reaching may be of little use. Mr. Blank has a fine class of young people, most of whom are still out of the church. He has taught this mixed class of young married people for several years, and yet during all this time has failed to lead a single one to Christ.

The ability to teach and hold the attention of a class is important, but that is not the end of good teaching. Rather, it is only the beginning. The end of good teaching is that of reaching out into the lives of students, causing them to become Christian in character, conduct and profession. Teaching without reaching is like the salesman who talks about his goods but fails to sell.

Teaching is now made easy because of quarterlies, lesson helps and teacher's journals prepared by church boards. By giving some time to the study of these, being the teacher of a class is made less difficult and more pleasant than it once was. But reaching the students with that message in such manner as to get hold upon their lives that will change them into Christian characters is something else.

The teacher's big responsibility is that of influencing human lives so that they are transformed and helped to grow. Unless he can reach human lives and influence them, then his teaching, however interesting, can not accomplish very much.

Just as the salesman must have customers or else go out of business, so the teacher will need to have converts or his class, church and all will soon be going down hill. The final purpose of teaching is not information so much as inspiration; not merely presenting a subject, the lesson, but winning an

object, the boy or girl, young man or woman to a better life.

I never have any difficulty finding something to teach or "talk about." More material piles up than I can use. What gives me most anxiety is winning my students to the Christian way of life. Reaching them with a message that will really draw them to Christ and that will grip and hold them safe from the temptations of the world is my biggest problem. I feel that if I only teach, but do not reach, then the best part of my work is lost.

Here is a lesson, let us say, on human forgiveness. That would not be a difficult subject to teach. Almost any teacher ought to do well in presenting so simple a subject as forgiveness. But suppose I have in my class two members, who, because of some real or imaginary cause, do not like each other. Here then comes my real test as a teacher. Can I reach them with the lesson either publicly or privately in such way as will cause them to forgive each other?

If I teach forgiveness in a mere general or theoretical manner, and fail to reach my members by winning them over to the place where they will practice it, and forgive each other, then my teaching has largely failed regardless of how interesting I may have made the lesson.

Sooner or later, the teacher will need to reach in some way each student in his class. Each one will have some definite problem to solve, some peculiar situation to face, some personal decision to make. And teaching in a general way the subjects that touch these various problems will not answer their needs. Reaching each student by helping him to make some definite decision, is needed most.

Great teaching does not consist so much in what I do for a student, but rather what I do to him in helping him to learn and grow so that he changes his attitudes toward life and God and his fellow creatures. And mere telling or talking, as Mr. Blank does, may not do this.

I often think that more classes would be crowded if we had more teachers who would give more personal attention to the spiritual needs of each student. The old adage, that "where a pulpit is on fire, there are always plenty people around to see it burn," applies, I believe, to teaching as well.

Can not poor attendance be traced in part to the fact that too many students feel they are not

getting anything of substantial value from the class? Is this because we are teaching them, but are failing to reach them?

In reaching our students with something that will save them to higher things, we will need to use a different approach to each one. It is true we can reach the whole class as a unit so far as general principles are concerned. We can teach loyalty, unselfishness, kindness, faith and many other things in a general way. But almost every student will have an individual difficulty. It may be a social difficulty; it may be spiritual or financial, or some family trouble. And to help him here, the teacher will need to know just how to reach him and handle his problem in some personal way unknown to other members of the class.

Reaching individuals, then, and helping them, is, I believe, the teacher's biggest opportunity as well as responsibility. But in attempting to reach all alike in the the same way, we will probably reach none. In contacting individuals, however, by reaching each one of the class in the proper spirit, we may win all. This was the main method Jesus used. His most important truths were often given to individuals, and many of His followers came to Him because of a personal word that solved their problems.

We contact groups and crowds and classes by teaching, but we change the lives of the individuals in the class by reaching. And I believe it is well to remember that we should teach only in order to reach. I am afraid that just talking, as Mr. Blank does, is not teaching. The salesman must sell his goods as well as tell about them. And teaching without reaching is like telling without selling.

Activities in the Field of Christian Education

By I. O. NOTHSTEIN

Faithful Service Noted in Newspaper. A recent headline in a North Tonawanda, N. Y., paper, read: "Merchant Has Record in Sunday School; He Hasn't Missed a Session in 41 Years." The man referred to is Mr. Louis A. Wilke of Grace Sunday School (U.L.C.),

who has served in the school since the early days when it held its first meetings in a hall over his hardware store, which he opened for the mission congregation's use. For the last twenty-two years he has been the superintendent, and is now superintendent emeritus.

* * *

Children's Mission Project in Montana. Encouraged by the success of the Sunday school by mail conducted during the past three years from the Saskatchewan Lutheran Bible Institute, Outlook, Sask., in which more than twelve hundred children are enrolled and are receiving regular weekly Christian instruction, the Board of Parish Education of the Evangelical Lutheran Church (formerly Norwegian) is about ready to launch a similar project in Montana, with headquarters in Great Falls. An office is to be opened there in charge of a full-time director, who will conduct the Sunday school by mail for the benefit of the children of the Great Plains. Recently an unsolicited gift of one hundred dollars was received by the Board from a young woman in Iowa, to be used for what is contemplated and is referred to as the "Children's Mission Project."

* * *

A Suggestion for Confirmation Classes. Norma M. Swearinger writes approvingly in *The Lutheran Companion* about the class confirmed in 1914 in the Gustavus Adolphus Lutheran Church, Chicago (Augustana Synod). Thirty-two years ago this class resolved to get together socially, if possible, once a year. These annual social get-together meetings are usually held at the home of some member on the evening before the annual church confirmation reunion.

Of the twenty-four surviving members, sixteen were present at the latest reunion. Two, living in California, could not be present on account of the great distance to be traveled, but quite a few come to the reunions even though they live in towns outside of Chicago. The gatherings not only serve as occasions for the renewal of childhood friendships but also give opportunity for comparing notes on what the members are doing in the way of serving God and the church.

* * *

New Movement for Christian Day Schools. Interested Protestants of Evangelical tendencies in New England have formed a federation called "The New England Association of Christian Schools," which has been incorporated in the

State of Massachusetts for the purpose of "establishing numerous primary and high schools throughout New England." The first of these schools was dedicated in Boston on October 1. Others are contemplated in Worcester, Mass., Providence, R. I., and other places. The movement has grown out of a deepening conviction that "the public school is unable to offer the Christian approach to the educational problem, that, since this is God's world, true education should give God His rightful place at every point." The entire school curriculum "is to be presented from a Christian standpoint by men and women of high ideals, firm convictions, and a love for the Lord, the Bible, and the lives of the boys and girls under their charge."

* * *

Sunday School Aids Theological Students. Since 1942 the Sunday school of Mount Calvary Lutheran Church (Mo. Synod), St. Louis, has given an annual subsidy to two theological students in the Concordia Seminary in Buenos Aires, Argentina. Both have now completed their studies, thanks to the aid from the Sunday school, and have accepted calls into the ministry. Through them the Sunday school will be preaching the gospel to needy people in Argentina for many years to come.

* * *

Getting Adults to Sunday School. Last year when the service men and women began to return, the Augsburg Lutheran Sunday School (U. L. C.) of Toledo, Ohio, made a careful check of the names of people who had at any time been connected with the church or school, and sent them invitations to a reunion dinner meeting at which there would be a discussion of the possibility of forming an adult class. The dinner was attended by about one hundred young people between the ages of twenty and thirty, who elected officers, appointed committees and promptly began to meet on Sundays as a class. There are quarterly social meetings and softball, basketball and bowling groups. The class is now in turn assisting in the church's evangelism program.

* * *

Signs of Interest. Fourteen Districts of the Missouri Synod now have full-time superintendents of parish education. Several of the larger districts have increased their staffs to two men, and one district is calling a third. Other districts are planning to have full-time su-

perintendents also "to promote and improve their schools, Sunday schools, vacation Bible schools, Bible classes, and other agencies of Christian education." Once a year these superintendents conduct a three-day conference in conjunction with the seven staff members of the synod's Board of Parish Education to plan and co-ordinate the work for the following year.

It may be news to many that the Missouri Synod also publishes a monthly paper in the interests of its Christian educational work. It is called *The Lutheran School Journal* and is under the editorship of the faculty of the Concordia Teachers College, River Forest, Ill.

Hold High the Torch!

From page 2

Do I really know my faith? I must know before I can teach. I must possess before I can share. Knowledge is essential to an understanding and acceptance of the Christian faith. Memorized truth is important both as a guide for thinking and as a steadying resource in time of need. But my pupils must have more than that. I must help them grow in living faith!

Another vital credential was *the power of His example.* In His teachings, Jesus laid down basic principles for His pupils to follow. But He did not stop there. By His every action, He led them according to these principles. In fact, He was far beyond the human limitations of His age in His relationships with both God and man.

The Master Teacher lived what He taught. He taught, "But thou, when thou prayest enter into thy secret chamber and when thou hast shut the door, pray to thy Father." And how often it is written of Him, "He went alone to pray." He taught, "Love your enemies and pray for them that persecute you." As He hung upon the cross He prayed, "Father, forgive them!"

When people came face to face with this holy and righteous Man, they wanted to be like Him. When a man came into fellowship and communion with Christ, his life was transformed.

What kind of an example am I? Are my pupils changed because they see Christ in me? It is useless for me to try to teach anything that I do not live, for I can hear my pupils say, "All the lectures you deliver may be very wise and true, but I'd rather get my lessons

by observing what you do. I may not understand all the high advice you give, but there's no misunderstanding how you act and how you live."

His passionate love for His pupils, His profound knowledge of the faith that was in Him, the power of His living example—these were Jesus' credentials as a Teacher and Instructor of Truth. Am I following His example?

"Hold high the torch!
You did not light its glow—
'Twas given you by other hands, you know.
'Tis yours to keep it burning bright,
Yours to pass on to others who need light;
For there are other feet that you must guide,
And other forms go marching by your side.
Their eyes are watching every smile and tear,
And efforts which you think are not worth while
Are sometimes just the very helps they need,
Actions to which their souls will give most heed;
So that in turn they'll hold it high
And say, 'I watched someone else carry it this way.'
Hold high the torch!
You did not light its glow—
'Twas given you by other hands, you know.
I think it started down its pathway bright
The day the Maker said, 'Let there be light.'
And He once said who hung on Calvary's tree,
'Ye are the light of the world—Go!—Shine for me!'"

Bibles for Germany

PLANS for the production of a million German Bibles, to be printed in Germany, with material supplied largely by the American Bible Society, are under consideration.

The Society has furnished 86,000 Bibles, 429,000 Testaments and 549,000 Gospels in the last year and will shortly be able to ship to Germany over 250,000 Bibles and a very large quantity of New Testaments. In addition 65,000 Testaments are to be produced in Finland for distribution in Germany.

A study by the American, British and Continental Bible Societies, at a recent meeting in London, of conditions in Europe, showed Germany as the greatest area of need. It is hoped the books which the Society is able to furnish will tide over the immediate shortage until production can be started in Germany.

Dr. Hans Lilje, distinguished German church leader, soon to be Bishop of Hanover and a delegate to the Conference of Bible Societies in London, has supplied the American Bible Society with a list of the materials necessary for this work. The printing program alone requires 1,000 tons of cellulose and 16 tons of Bible printing ink. Binding materials include items such as paste-down paper, stitching gauze, case paper, bookbinding pasteboards, bookbinders linen, stamping foil, board glue, starch-

paste, stitching thread and three varieties of bookbinders needles.

The materials, when secured by the Bible Society, will be sent to the Council of Evangelical Churches in Germany. They, in turn, with the aid of the German Bible Societies, and contributions from the German churches, will turn the cellulose into paper, print the Bibles, bind them and make 1,000,000 Bibles available to the German people and churches. The American Bible Society has already purchased 50 tons of cellulose in Sweden.

Dr. Lilje, when speaking before the Bible Conference in London, stressed the importance of dealing with the young men in Germany between the ages of 18 and 30, who had been demobilized, trying without success to find jobs, and no chance of entering the university. The Bible to them, according to Dr. Lilje, is a new experience and they are slowly discovering it is a book which does not change with the changing years. "We are facing in Germany a situation in which people are groping, trying to discover a lead in the darkness and how even to begin thinking again, to renew life and its possibilities," he said. "We need the printed Bible," Dr. Lilje stated. "The church leaders in this country can guarantee that if the people get hold of a copy they will read and even study it."

Into the Waste Basket?

By RUBYE PATTON NORDGREN

MY DAUGHTER is a natural collector," commented Mrs. Sandgren. "She even collects Sunday school papers! Last Sunday she came home with at least a dozen extra copies of *The Little Folks*. I was amazed and asked where she got them."

" 'Oh, they were in the waste basket,' she said. 'Miss Jenkins said it was all right for me to take them. She even said, Help yourself if you want them.' "

Another mother commented, "My boy gathers up all the extra Sunday school papers he can find because he says they are just the right size for folding into airplanes."

Now this waste problem is more or less common to many church schools. It represents a great loss of excellent material. What can we do about it?

How Many Needed?

Perhaps, in the first place, we need to recheck the number of papers needed and place our order to meet the approximate needs. Of course, we need a few extra copies for visitors, and to share at special times.

If and when a large pile of extras has accumulated, such an organization as the Salvation Army is glad to call for them. The departmental secretary or some one appointed by the superintendent should be responsible to save the papers and dispose of them to advantage. Surely we should not set before our pupils an example of wastefulness, nor would we knowingly give them the impression that our materials are of little value.

If Pupils Are Absent

Perhaps too many extras accumulate because our Johns and Karens were absent and therefore lost out on their paper or lesson leaflet or both. Since these materials were prepared for the pupil's benefit, should not the pupil get them? Why not save John's and Karen's papers for them?

Better than this, why not take their lesson leaflet and Sunday school paper to them? Surely the teacher wants to know why the pupil is absent. A personal call

will establish a real bond of good will for the school and for the kingdom of God.

If distances are too great or circumstances prevent a personal call, the teacher can, with a little effort, mail them to the absent child. Or some neighbor child will be happy to carry these materials to the absentee.

One mother reported, "Betty Lou has had ear trouble all winter, it seems. She has missed going to Sunday school keenly. But she looks forward to getting her leaflet and paper every week. Once when there was such bad weather, Miss Kane couldn't get over to our house. Betty Lou was so disappointed she cried. Sometimes one of the neighbor children brings the papers. We surely appreciate what Miss Kane does. Betty Lou is getting better and we hope she can soon attend Sunday school regularly again."

Nearly all the pupils go away for a vacation sometime, usually in the summer. An arrangement for giving those pupils their lesson leaflets ahead of time can be made, so that these can be used during vacation. The Sunday school papers can be saved for the child, or mailed once or twice if the vacation is for several weeks.

In severest winters some church schools of rural sections of Minnesota and other states of the northern tier must omit services for several Sundays. In these, too, some arrangement can be made so that pupils have their materials to read, and to hear read, in the home. Perhaps seed sown at these times will bring forth more abundant results than the teacher can predict. The co-operation of parents in this way establishes a wholesome bond between them and their children for religion in the home.

Efforts made to send the Sunday school papers and lesson materials will not go unrewarded. A feeling of having attended to the Lord's work as faithfully as one knows how is a source of some satisfaction, but the real reward comes from the richer harvest of lives guided and nurtured by the Word of God.

Into the waste basket? Never!